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the first volume, the occasional obscurity of style, the excessive verbosity and over-fondness for metaphor noted in 1883 by Professor Pelligrini, have not been entirely overcome, but the work is a great storehouse of information and illuminative judgments on the life and writings of Machiavelli, and the analytical index of sixty double-column pages in small type facilitates its use for those who may be alarmed by the involution of some of its huge sentences and the length of the introductory pages which lead up to the discussion of many of its points.

PAUL VAN DYKE.

*The Early English Dissenters in the Light of Recent Research, 1550-1641.* By CHAMPLIN BURRAGE, Hon. M.A., B.Litt. In two volumes. (Cambridge: The University Press. 1912. Pp. xx, 379; xvi, 353.)

No American scholar has done so much in recent years to illuminate the beginnings of the religious movements which ultimately influenced New England as has Mr. Champlin Burrage. His discoveries and investigations concerning Robert Browne have remade the portrait of that early Congregationalist. John Robinson is better understood, thanks to his work. The origin and development of the church covenant idea has been made more evident by his researches. It is, therefore, with anticipation of fresh material of value that one takes up the two volumes issued in the handsome form adopted by the Cambridge University Press, nor is the expectation disappointed.

Mr. Burrage's work was originally prepared in 1908 as part of the requirements for the degree of Bachelor of Literature, which he received from the University of Oxford. It is no exhaustive history of early dissent, and its author intends it as but "the first section of a larger treatise" which he has in preparation. He "has sought as much as possible to limit himself to the discussion of points which have not been previously treated, or which appear to have been handled with insufficient care". His method of presentation is one volume of history and criticism and a second made up of a painstakingly printed collection of illustrative documents, many of them heretofore unknown or of great rarity.

Mr. Burrage gives a valuable introduction, outlining the development of scholarly studies in the field of his investigation and estimating critically the literature to the present. He also indicates the principal collections of manuscripts and books wherein research may be conducted. A feature of convenience to the reviewer or the reader anxious to gain a rapid acquaintance with the scope of his work and the principal results of his researches is an epitome made up of some sixty-four "notes" in which the chief contentions and conclusions of his studies are summarized.

Mr. Burrage makes it abundantly evident that while an instance of the tenure of Baptist convictions may be found among native English-

men, as in the case of Robert Cooche, as early as 1550 or 1551, the first group of English Baptists which had any semblance of a congregation had its beginnings, probably under Continental Anabaptist influence, in Francis Johnson's exiled congregation, apparently at Campen, in Holland, about 1594. The first Baptist congregation to be settled in England was that of Helwys and Murton in 1611 or 1612. Regarding the erratic but high-minded John Smyth, Mr. Burrage has much to say that is of value; but he finds him "not such a unique figure in Church history as Dr. Dexter and Mr. Arber would have us believe". Even in his "se-baptism", Smyth had a predecessor among English Baptists on the Continent before 1600. In Leonard Busher, whom Mr. Burrage gives convincing reasons for believing an Englishman rather than a Dutchman, though he undoubtedly wrote in Holland, the author discerns the earliest English champion of believers' immersion, his *Religious Peace* having been published in 1614, "nearly thirty years before the Calvinistic or Particular English Anabaptists adopted it as the only correct manner in which to administer that ordinance".

Probably the discussion of most interest to students of New England religious beginnings is the author's sharp discrimination between the Separatists and what he terms the "Congregational Puritans".

The beginnings of Independency, or Congregationalism, are not, as heretofore, traced to the Brownists or Barrowists, but to the Congregational Puritanism advocated by Henry Jacob and William Bradshaw about 1604 and 1605, and later put in practice by various Puritan congregations on the Continent, whence it was brought to America and back into England. Puritan Congregationalism accordingly did not have its source in separatism, nor was it separatist in spirit, but was constantly declared by its upholders as involving a separation only from the world, and not from the Church of England. . . . American Congregationalism, as well as that in England, is to be traced back directly neither to Browne nor to Barrowe, but to the Independent or Congregational Puritanism of the Continent. American Congregational churches, then, did not originally separate from the Church of England, but have become separatist and as they are to-day in other respects, only by a gradual and almost unnoticed process of evolution.

Mr. Burrage even gives reasons of weight for believing that Browne was far less a Separatist than Barrowe and Greenwood.

The Elizabethan bishops fare less hardly at Mr. Burrage's hands than has usually been their fate with writers of Nonconformist sympathies. He evidently feels that they were largely the agents of a governmental system which put a constraint upon their actions too often forgotten in estimating their relations with the early English Dissenters.

WILLISTON WALKER.